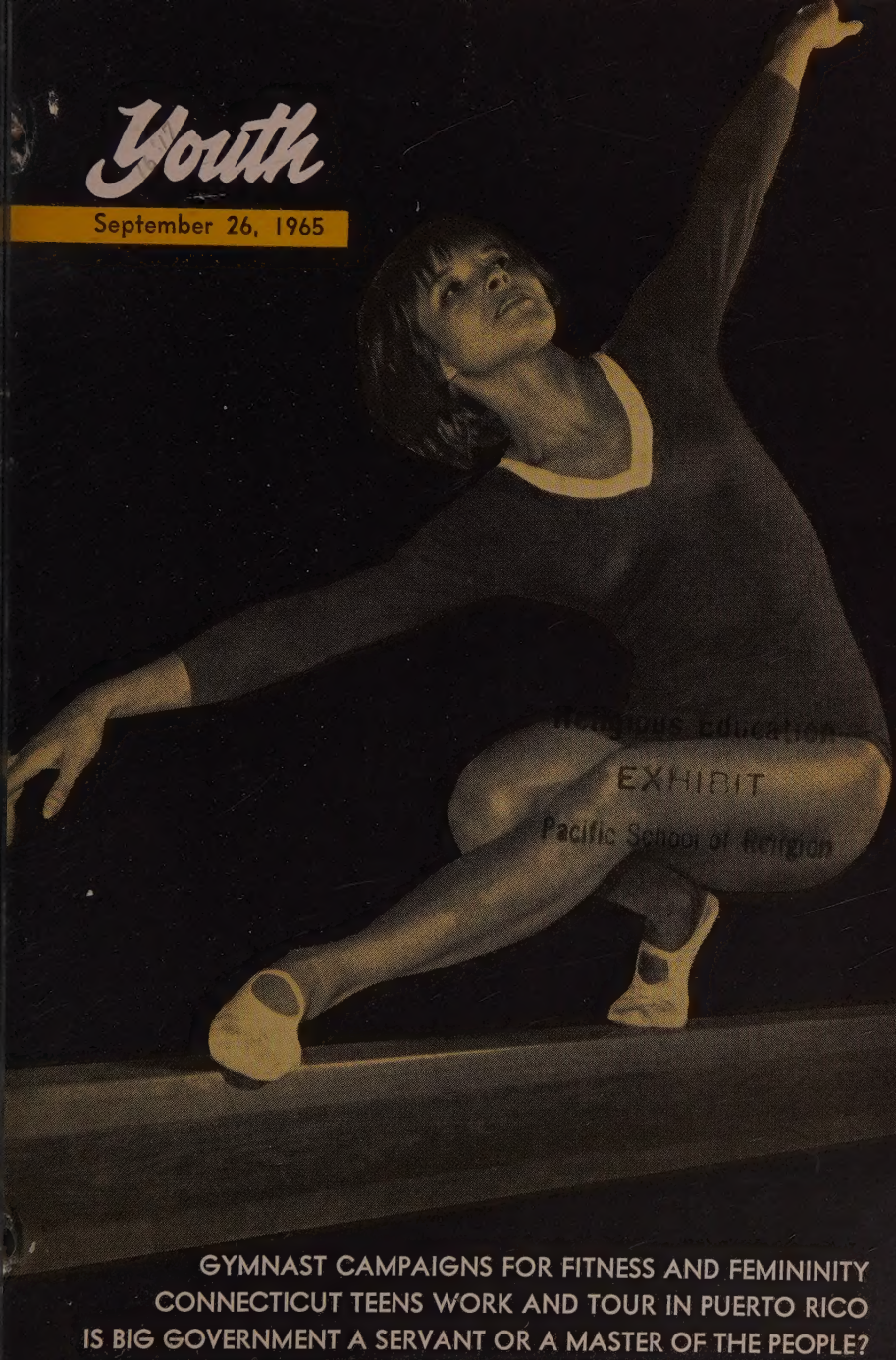


# Youth

September 26, 1965



GYMNAST CAMPAIGNS FOR FITNESS AND FEMININITY  
CONNECTICUT TEENS WORK AND TOUR IN PUERTO RICO  
IS BIG GOVERNMENT A SERVANT OR A MASTER OF THE PEOPLE?

# Youth

September 26, 1965  
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## Muriel Davis Grossfeld



Physical fitness comes naturally for Muriel Davis Grossfeld. At the age of 14, she shifted from classical ballet to gymnastics. Two years later, in Melbourne, Australia, she attracted attention for her excellence in floor exercises at the 1958 Olympic Games. She went on to compete in Rome in 1960 and Tokyo in 1964. Between Olympic Games she won 18 National AAU gold medals and the 1963 National Women's All Around Championship. As one of the few "veteran" women gymnasts in the U.S., Muriel Grossfeld is currently working on behalf of the Campbell Soup Co. in a nationwide campaign to interest teen-age girls in a fitness program and to train physical education teachers to teach gymnastic routines.

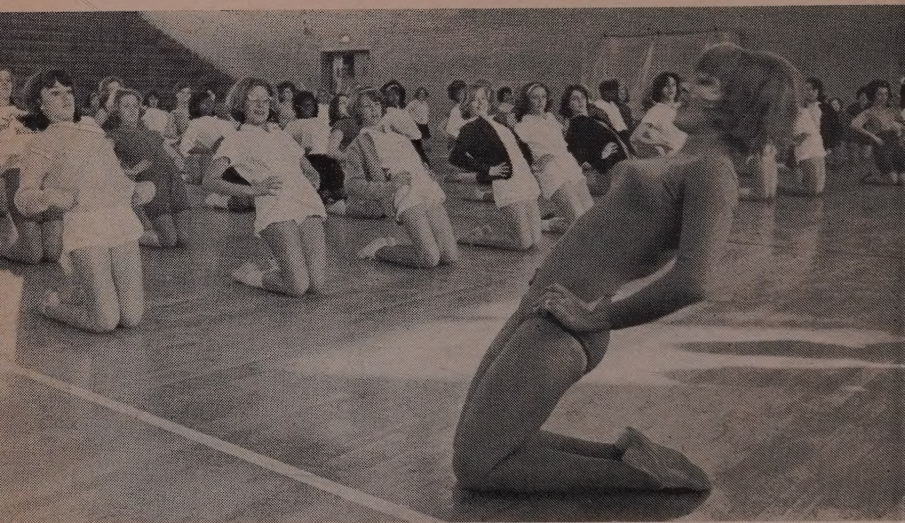




## *crusader in a leotard*

The fitness peak for many girls is reached at the age of 13, after which they go into a physical decline because of under-activity and improper eating, according to studies reported by Mrs. Grossfeld. "A girl's life changes in her early teens. She stops playing baseball with the boys and starts thinking more about dating the boys. And she has the mistaken idea that sports will give her un-lady-like muscles. For her physical fitness, she depends more and more on her physical education classes in school and less on her normal daily activity." And so the "Club 15" program of physical fitness is aimed at reaching girls in junior high and senior high schools.

"Being fit doesn't mean looking like a fullback," she counsels the teen-age girls in her program. "Fitness is a readiness of your body to do what you want it to do. It determines how well you carry yourself, how gracefully you move, how ready you are for action. It affects the length of time you can keep going, the way you feel after a grueling week. Unless your activity is restricted for medical reasons, you need a daily exercise routine to supplement what you do in school and in sports. You'll find that the proper kind of physical activity redistributes your weight, tones your figure and complexion. And, when you're eating well and getting enough sleep, too, you're all set! I call it being in top form. When you're in top form, everything goes better. You feel your best, look it, and act it. You please yourself and everyone around you."



Within six months Muriel Grossfeld has worked with over 85,000 girls across the U.

## HEALTH IS SQUARE?

"So who wants to be a female athlete?" grumble many girls. "Exercising is a bore! And watching your diet takes the fun out of eating." To this Muriel replies: "Muscle tone is very feminine. Exercising your body properly actually makes your muscles smaller, not larger. For example, good stomach muscles will be very, very flat, which is flattering, feminine and fit." And to make exercising more fun, the Club 15 exercise routines are different—they call for continuous motion (rather than a hep-two-three-four calisthenics), they're done with a group of friends (and not alone), and they're set to appropriate music, available on a long-playing record to each club group. The Club 15 routine is designed to exercise every part of the body. But exercising is just half of the physical fitness life. "You need a balanced diet, whether you want to gain weight, lose weight, or maintain your weight," says Muriel. "And a balanced diet need not be dull or rigid. Whatever your calorie count, you know that you should have the following kinds of food every day: meats, seafood, eggs, cheese (two servings), milk (four servings), bread, cereals (four servings), fruit and vegetables (four servings). These basics can take many forms, so plan your eating with common sense and a sense of fun. Experiment. Try to develop a taste for a variety of foods, prepared in a variety of ways. Don't skip. Don't stuff. Don't rush. And I also try to keep the same good eating habits when snacking and at parties."



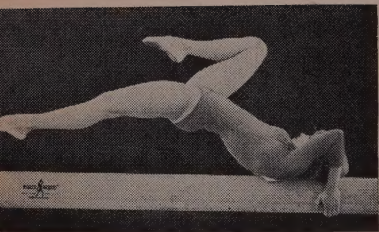
Since active sports are important to most boys, they are generally less flabby than girls their age. But most physical activity programs of our schools still favor those who need them least—the ten per cent who make up our varsity teams.



UPI Photo



Four out of five teens are considered below satisfactory fitness standards by the President's Council on Physical Fitness. Many educators agree with Muriel Grossfeld and her gymnast husband who believe that more and better gymnastic training in our schools is one effective way to improve the physical fitness of teens in our nation.



Three of the four Olympic events in women's gymnastics are (l. to r.): balance beam, floor exercise, and uneven parallel bars.

## GRACE AND BEAUTY FIRST

Few schools in the United States use the Olympics or all-around program in gymnastics because few teachers are trained in it, most schools lack the equipment, few people really know what gymnastics is, and, until a few years ago, there was little apparatus competition in this country. "We go to places where the people have not seen gymnastics as done at the Olympics," says Muriel Grossfeld in explaining one of the purposes of her nation-wide campaign. "We show them what it is, what it looks like, that it can be fun, and that it's graceful. First of all, in competitive women's gymnastics you must give an appearance of beauty and eloquence at all times, no matter which of the four events you're performing. The first event is called *floor exercise*, and it is done to music and is a combination of dance and gymnastic tricks. The second event is *uneven parallel bars* with one bar seven feet high and a low bar about four feet high. It is a hanging, swinging, and a coordination kind of event, not one of strength. It's my favorite event. The third event is *balance beam*, performed on a board 16 feet long and a little less than four inches wide (see cover photo). You're supposed to dance and not fall off. The fourth event is where we use the *side horse* but we don't work on top of it as the men do and it has no handles. We just tap the horse with our hands as we run and jump over it. In the United States we add two extra events—tumbling and trampoline, but these are not part of the Olympic program. I tumble because it's a kind of basic activity used in every gymnastic event. I do very little with the trampoline."





More than 100,000 girls are active in local Club 15's and over 750,000 club booklets have been requested for distribution.

## IS CLUB 15 FOR YOU?

Two phases of the Club 15 program are: (1) to provide a fitness program for teen-age girls, and (2) to encourage gymnastics in schools throughout the country. As part of both phases of the Club 15 program, Muriel has been conducting gymnastic clinics and demonstrations in schools for physical education teachers and their classes. The Club 15 exercise routine is illustrated and described in the free Club 15 booklet, which also includes a guide to enjoyable but nutritious meals and snacks. And to groups of girls who form a local Club 15, Mrs. Grossfeld lends a 33 1/3 r.p.m. record with music with which to do the Club 15 exercises. Address all inquiries to: Club 15, Box 1665, New York, N.Y. 10017. The Club 15 program is financed by the Campbell Soup Co. as a public service.



Muriel Grossfeld demonstrates one of the many exercise routines in her Club 15 booklet. To keep in shape for her Olympic berth, she trained three to four hours daily, but 15 minutes of daily exercise is all that she's asking of club members to keep them in shape.

## LEARNING FROM THE EUROPEANS

"The Russian women are the best women gymnasts in the world at the present time," says three-time Olympic gymnast Muriel Grossfeld. "They have the most consistent and evenly-balanced team, which is very important to the judges. They have four coaches—one coach for every event. And they have fantastic training methods. Muriel recalls how at Melbourne one of the Russian coaches gave her helpful suggestions on how to improve her gymnastic performance and they've been friends ever since. Her ambition is someday to be able to coach an Olympic gymnastic team from the United States.

"Gymnastics are basic to European physical education," says Mrs. Grossfeld. "With young girls, for example, certain kinds of games become highly gymnastic. Thus a European girl has a very good foundation, so that if she decides at the age of 12 to get serious about gymnastics she has a fantastic background, even though she is not yet a competitor. At present, we in this country don't seem to be interested in this kind of physical activity because we're so team-sport oriented. But, in the last few years physical education here has been going back more and more to individual sports, because individual teaching can be done, and as a result every girl receives the maximum benefit from the teacher out of the sport. Whereas in team sports, if you don't want to play volleyball on that particular day, you can stand in one spot and probably don't have to work so hard. That's why I'm very big on individual sports, like gymnastics."



## WHEN THE BOYS WHISTLE

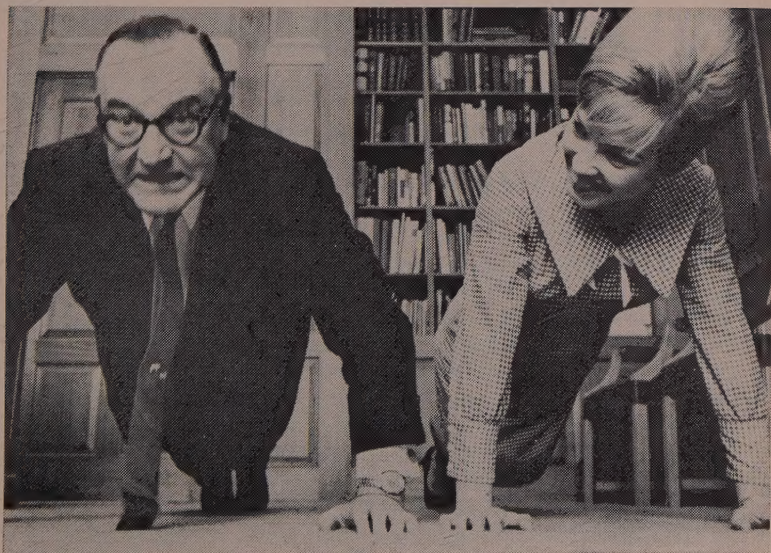
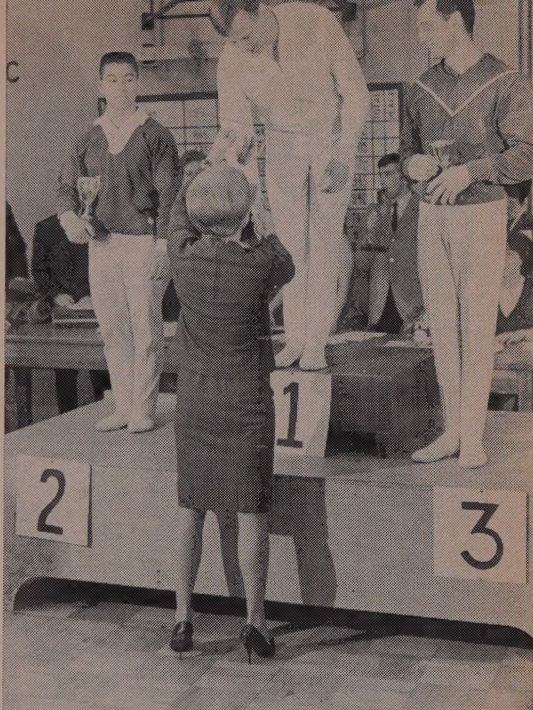
"I can always tell when a school has seen a good gymnastic program before, simply by noting that special kind of reaction of the audience to the way in which the gymnasts dress," observes Mrs. Grossfeld. "In schools where they've seen gymnastics before, whether it be a good-looking girl who walks in or not, the crowd's reaction is not to how she is dressed, but to how well she performs. You never hear whistles or wise cracks where good gymnastics are performed, for the concern of the observers is for the performers' skill, bodily discipline, and grace of movement. I think gymnastics give people a very healthy attitude about themselves."



Now that she has retired from active competition, Mrs. Grossfeld has been judging gymnastic events (right) and in July managed and coached the first U.S. women's gymnastic team to participate in the Gymnastrada, a gathering of the world's top gymnasts, in Vienna, Austria. ▶

In enlisting the support of California's Governor Pat Brown, Muriel pitted her skill against his in a push-up contest. She did our quick push-ups. He did, too.

But, like the gentleman he is, Governor Brown conceded defeat, with a flushed face. ▼





# Is Big GOVERNMENT Too Big?

BY LEW MADDOCKS / Bertrand Russell has put into concise, cogent language one of the most perplexing questions those who believe in democracy must face, namely: "How can we combine that degree of individual initiative which is necessary for progress with the degree of social cohesion that is necessary for survival?"

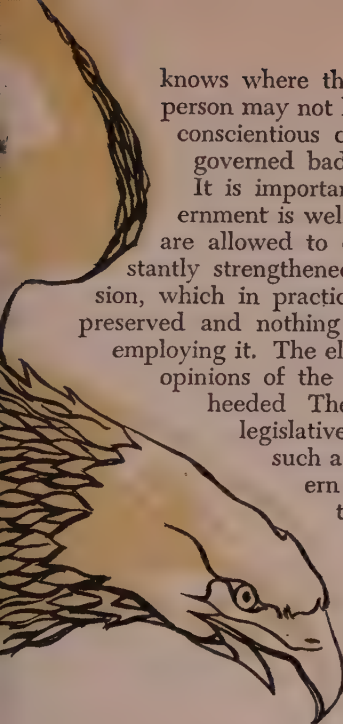
It is a major contention in this article that much of the concern which is expressed in opposition to the role of government in our modern, democratic society is due to the fear of government which results from misunderstanding about the nature of the democratic process. Those who fear government seem to ignore the fact that when the democratic process is established and preserved, government is what the people want it to be. Therefore, to appreciate the role of government in a democracy, we must understand the nature of democracy.

Among the elements which are essential to democracy are freedom of expression and conscience, free and relatively frequent elections in which all citizens have equal voting power, constitutionalism which means that those who govern must be limited in their power and responsible for their decisions, majority rule which recognizes minority rights, government by consent of the governed, and equality before the law in the administration of justice.

In addition to understanding what democracy is, it is important to know what democracy is not. Democracy is not, for example, a way of governing; rather it is a way of determining *who* shall govern and to what ends. This distinction is ignored by those who define democracy as a process by which the people rule. The analogy has often been used of the expert shoemaker who may know all about making shoes, but only the person who wears them







knows where they pinch. By the same token, the average person may not know how to govern but if he is an alert and conscientious citizen, he surely knows when he has been governed badly.

It is important, therefore, to recognize that fear of government is well founded *only* if the elements of democracy are allowed to die. Like liberty, democracy must be constantly strengthened. We must insist that freedom of expression, which in practice usually means freedom of opposition, be preserved and nothing done to discourage those in dissent from employing it. The electoral process must be improved so that the opinions of the governed may be accurately measured and heeded. The movement toward reapportionment of state legislative and congressional districts is in line with such a goal. Those who have been selected to govern must be constantly made responsible for their actions and reminded of the limitations placed upon them by the Constitution.

There must be a continual balancing of majority rule and minority rights. There must be no curtailment of the rights of citizens to vote, join political parties and pressure groups, and otherwise take an active part in the political process.

## **WHOSE FREEDOM IS MOST THREATENED ?**

There must be no infringement of the substantive and procedural rights guaranteed in our Constitution. If these elements of democracy are fully recognized, scrupulously protected, and conscientiously practiced, there should be no reason to fear the increasing role of government which has resulted from the changing character of American society in the twentieth century.

Among the most important reasons presented in opposition to the increasing centralization of power in Washington is that freedom is placed in serious jeopardy. That government can seriously impair freedom cannot be denied. What must be remembered, however, is that such a development is not inevitable. The existence of power to destroy liberty does not mean that such will occur, because power can be used to protect freedom as well as it can be used to destroy it.

To understand the relation of government to freedom, an important point must be recognized. Laws usually result in restricting one person's freedom by increasing the freedom of another. We must, therefore, see the function of law as that of selecting priorities of freedom. For example, to say that laws against racial discrimination in places of public accommodation are bad because they restrict the freedom of the proprietor to serve

whom he wishes, ignores the fact that such laws increase the freedom of those discriminated against by helping them to obtain the services such places are prepared to provide. Therefore, those who see freedom in jeopardy whenever new legislation is passed ought to ask—whose freedom?

Other arguments which are used in opposition to the increasing role of government are that it destroys individual initiative, impairs the moral fiber of the individual, and results in an inefficient and politically-oriented bureaucracy. Whereas the arguments based on threats to freedom are usually motivated by a concern for one's own particular freedom, these other arguments are usually honestly held and reflect a sincere concern about the long-range welfare of the society as a whole. Each deserves attention.

The first argument that individual initiative declines as government provides an increasing degree of economic security is itself based on the assumption that economic gain is the dominating motivation for individual behavior. This argument is based on a cynical view of the values which individuals possess. Persons who use such arguments should hesitate to condemn the materialism of the Marxists. How can such persons possibly explain the success of the Peace Corps, the existence of foreign missionaries, the dedication of teachers and clergy, or the sacrifices made by those who minister to persons in the areas of special need? The world is full of people whose motivations have nothing to do with economic gain. It is doubtful if any person does not obtain satisfaction from a job well done regardless of its material rewards. Most people wish to do work which makes a contribution to society. They wish to be regarded as important and of value to the society in which they exist.




We should not, therefore, assume that material reward is the only factor which motivates the individual. We should realize that guarantees of economic security, rather than destroy individual initiative, may well provide the opportunity to live a life based on values higher than those which emphasize material rewards.

Next, the argument that the increasing role of government destroys the moral fiber of the individual is related to the argument about individual initiative. It differs, however, in that it is based on the belief that those who benefit from government aid not only have no desire to exert any initiative but, what is worse, are getting something for nothing, and this is immoral.

The fallacy of this argument is that because some recipients of aid may gradually assume this is their due, this does not mean that all or most persons would share this attitude. Such an argument would deny that an overwhelming majority of people look upon relief as degrading, as a condition which is a sign of individual failure. The argument assumes that



recipients of welfare assistance enjoy the situation in which they find themselves. The argument becomes particularly untenable when it assumes that those dependent on public welfare deserve less respect than those who are dependent on private charity. Why is dependency on charity from relatives more dignified than the dependence on government welfare? No one can honestly deny that in a nation of 190 million inhabitants there are bound to be millions who are economically dependent upon others. This is a situation over which the victims may very well have no control and for which they cannot be blamed. To assume that the use of public funds to help such people destroys their moral fiber is to assume that the aid which they receive is immoral. It is to label as immoral the principle represented in the Parable of the Last Judgment: "As ye have done it to the least of these, my brethren, ye have done it also to me."



There is in this area an example of what is called the self-fulfilling prophecy. This is a situation in which something happens for no other reason than that it is expected to happen and therefore, acting on this expectation, those who would prevent it actually made it happen. For example, if those who are recipients of public welfare are assumed to be less moral than those who are earning income, they will be treated accordingly by the community. The effect of this treatment on those "on relief" is obvious. Those who receive public assistance will be contrasted to the "respectable" members of the community. Since the latter represent the majority, those receiving "relief" find themselves isolated from the rest of society, resulting in hostility and eventually anti-social behavior as a means of "getting even." When this occurs, the "respectable" members of society declare, "See, it is just as we said. Giving people something for nothing destroys their moral character."

This does not deny that certain individuals, if given assistance without attempts being made to rehabilitate them, could soon expect to be supported forever. The answer, however, is not in decreasing the role of government in this area but rather in increasing its role so that those on public assistance can receive the guidance and retraining and other rehabilitation needed to make them productive citizens again. The desirability of rehabilitating criminals is taken for granted. Must welfare recipients be required to turn to crime before attempts are made to help them become productive members of society?

Finally, those who oppose the increasing role of government because they believe it results in an inefficient and politically-motivated bureaucracy are making certain assumptions which are not necessarily true. First, they assume that private enterprise will always operate more efficiently than government enterprise. This ignores the fact that the government operates in a goldfish bowl, and its inefficiencies are dramatized by the press constantly. Private industry, however, can and does keep its inefficiencies to itself. This, of course, does not prove that government enterprise is more

efficient; it is merely to point out that because examples of government inefficiency have been reported, it cannot be assumed that it is more inefficient than private enterprise.

A second assumption opponents of government make is that bureaucracy is bad, and it applies only to government. Although it technically applies to government in that it means government by bureaus, whatever evils it possesses also exist in any large-scale enterprise. Bigness necessitates complicated organizational structure with divisions, departments, offices, sections, bureaus, and other such nomenclature, whether it's the Federal Government, General Motors, or the National Council of Churches. The problems of administration which involve personnel, finances, purchasing, requisitioning, production, and all the red tape that goes with them, are certainly not peculiar to the Federal Government.

The argument that charges the government with being politically motivated presents very interesting assumptions, namely, that "politics" plays no part in the operation of private enterprise and that doing things for political reasons is wrong. In the first place, no one would seriously contend that "playing politics" is a term that has no meaning outside of government. No one can honestly deny the important role played by inheritance and "proper contacts" in the success of individuals in business and the professions. Why is it that the political activities of the public servant are condemned as corrupt, whereas, the political activities of the industrialist are justified under the slogan "Business is business"?

What many of these critics of government fail to recognize is that they are employing a double standard. They are requiring a higher standard of ethical behavior from the public servant than they expect to practice themselves or even expect of their competitors. This is not to say that business men are dishonest or that they are less ethical than public servants. Obviously, there are men of all shades in both business and government. What is meant here is simply that many persons who condemn government because they see it as made up of persons who make policies which further their own interests are either blind to the same actions by businessmen or they have rationalized that such practices are proper when carried out by businessmen, but are improper when carried out by persons in government.

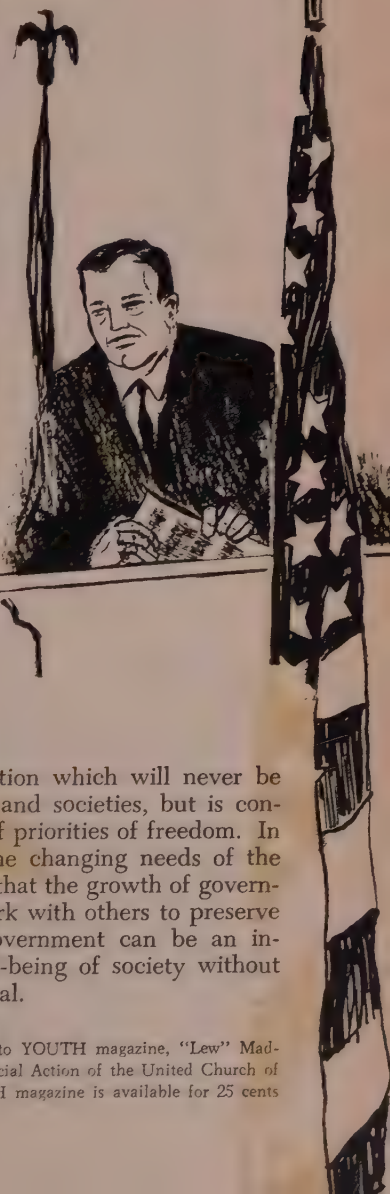
Much of the criticism against the increasing role of government is expressed in terms of opposition to a "welfare state" or to "creeping socialism." That opposition in these terms did not start with attacks on the New Deal is well illustrated by the following editorial which was published in the Lansing (Michigan) *Republican* in 1858 (and reprinted on September 11, 1960, in the *Dearborn Press*):

The demands by some citizens for installation of watering troughs for horses on Lansing streets are a shocking indication that there are lengths which people will not go in seeking government services. The great land of ours was not founded by people who expect a Welfare State to solve all their problems, even to the extent of demanding the



facilities for quenching the thirst of horses be provided at public expense. The attitude exemplified by those who are making these unreasonable current demands upon this city's newly formed government in the year ahead pose the question, "who knows what will happen if our city's officials take this step down the road to Socialism?"

This editorial illustrates not only that fear of the "welfare state" and "Socialism" has existed for some time, but it also illustrates the belief that too often new programs are judged not on their merits but rather on where they might conceivably lead. Such an attitude can have the effect of encouraging rigid adherence to the status quo because all new programs are certain to move either toward an increase of government ("creeping Socialism") or toward a decrease in government ("creeping anarchy"). A program should be judged on its merits in terms of meeting the public interest within the framework of Christian principles. For example, whether or not the United States government should own and operate the railroads should be determined by whether doing so would be in the public interest—not whether doing so is "Socialistic."



## PROTECT THE PROCESS

This brings us back to Lord Russell's question which will never be answered finally and completely for all times and societies, but is constantly being answered within the framework of priorities of freedom. In summary, therefore, government must meet the changing needs of the people without being bound by the assumption that the growth of government will inevitably lessen freedom. If we work with others to preserve and strengthen the process of democracy, government can be an indispensable instrument for promoting the well-being of society without placing in jeopardy the freedom of the individual.

**r. Lewis I. Maddocks** / A frequent and popular contributor to YOUTH magazine, "Lew" Maddocks is the Washington secretary of the Council for Christian Social Action of the United Church of Christ. A 40-page booklet containing his best articles for YOUTH magazine is available for 25 cents per copy and is entitled "To Understand Our Democracy."



"WAKE UP, DAD!"



\*GEE, IT SEEMS  
PRAYERS W

# DENNIS MENAC



"NO! NO! YA GOT IT WRONG AGAIN! NOW WATCH ME! HERE IS THE CHURCH, HERE IS THE STEEPLE, OPEN THE DOOR...."



\*YOU KNOW WHAT HE SAID TODAY? HE ASKED ME IF HE COULD 'RING THE BELLS SOMETIME!'





AY YOUR  
THES ON!"



"WOULD YOU LIKE TO MEET MY DADDY'S THREE FRIENDS?  
THEY'RE SITTING DOWN IN THE BASEMENT."


# THE MINISTER



DON'T COME LAST SUNDAY 'CAUSE IT WAS FATHER'S DAY AN'  
WE SHOULD DO WHAT **DAD** WANTED."



"I'M GOING HOME AN' TELL THE NEIGHBORS YOU  
SAID THEY BETTER START **LOVIN'** ME!"



Eighty-four young people from Connecticut will tell you that the best way to get to know all about Puerto Rico is to go there. During their mid-winter vacation in February, these juniors and seniors in high school paid their way to the island for a ten-day "Puerto Rican Conference." Its purpose: "To provide a significant Christian encounter with people of differing culture, climate, and language wherein we may grow in our understanding of our mission to one another through work, learning, and fellowship." Its leaders: Fifteen adults from their home state, plus local Puerto Rican ministers and social workers. Its sponsor: The State Conference.

# Puerto Rico Tour





*"Living conditions varied—in some places, a promising future, and in others, a constant problem. But wherever we went, our group found a vibrant, enthusiastic people with a heart-warming lack of discrimination and a genuine acceptance for us all who came with an open mind, a friendly smile, and a pathetic attempt at Spanish."*



## old and new worlds . . .

Picturesque Puerto Rico has long been a tourist attraction. But, like most of the world, Puerto Rico has begun to feel the impact of the technological and urban revolution. Encouraged by the government's famed Operation Bootstrap, nearly 1500 factories have opened on the island in the last 15 years. The resulting employment and higher wages have caused an exodus from farm to city, until now more than half of the population lives in the cities and all Puerto Ricans feel the influence of city life. Of the 2½ million people in Puerto Rico, one third are students. Although Spanish is the language of instruction, English is taught as a subject from the first grade. Thus the island is a place of cultural encounter between two worlds.



*"Puerto Ricans are completely open—always ready to be friendly. The difference in their culture may account for their unhurried, unworried way of life, their stricter religious beliefs (no smoking, no drinking, no dancing). They are intensely proud and generally intense in all their emotions. They are not all switchblades and gang fights as they are made to appear in the States."*



*"I couldn't get over the marked contrast between modern San Juan and the rest of the country. Whenever I saw San Juan, all I could think of was the tourists who went there and the poor conditions of most of the others in Puerto Rico. Although many are poor and live in shacks, their houses are usually very neat. This is something you wouldn't find at home."*

## building for the future . . .

During their ten days in Puerto Rico, the 99 conferees from Connecticut lived, for the most part, as the natives did—eating their food, living in their homes, and speaking their language. The 14 groups (of one adult and six youth each) were assigned to various places for work and study. Several groups were located at the Rural Life Center at Yuquiyu, where they spent the mornings on such work projects as digging out and clearing a dump behind a church for a basketball court, removing nails from old lumber at the deaf mission, and building a cement-block church. The group at Naquabo also helped to erect a church building. At a neighborhood house in Mayaguez, two groups helped to bind books, construct shelves, and occasionally supervise recreation. Two other groups lived in an abandoned hospital at Castener and worked for the local church. Another group lived at Ryder Memorial Hospital in Humacao, a private institution affiliated with the United Church of Christ. There the group catalogued a medical library of 700 volumes and painted. At the Deborah Home for 40 orphaned children, 12 youth and two leaders spent most of their time playing, singing, and caring for the children. Besides working, each group had time for in-depth discussions among themselves and with local youth, swimming and sunning, and sight-seeing.





*"I've never been with such an extraordinary group of young people before. We ranged from the quiet and shy to the loud and bold. However, we all seemed to contribute and become a wonderful balance for each other. We even fought in the way a family does."*



*"As we worked, we sang. Somehow I can't help thinking that people are much happier when they work. That's what makes this experience so much better than a tourist trip."*



*"Here in Puerto Rico I have seen some of the best mannered and happiest kids in the world. They are lively and so willing to please, and are always thankful for what little they have. The children are the ones who open most of the barriers blocking a meaningful relationship."*



### **a bond of fellowship . . .**

Most of the home churches of these Connecticut youth had helped raise the \$210 that it cost each person to attend the conference. And their island hosts were churches, too. "About 17% of the people here are Protestant and the number is growing," the visiting teens were told by Rev. Antonio Rivera Rodriguez, executive secretary of the Evangelical Council of Puerto Rico. Representing about 300 churches all over the island, the Council is the united effort of the Baptists, United Evangelical Church of Puerto Rico (merger of United Church of Christ and Evangelical United Brethren), Methodists, Presbyterians, Disciples of Christ, Mennonites, Church of the Brethren and Salvation Army.





*"I remember best Manuelo, the University of San Juan student. He had a soft, casual manner that introduced one to Puerto Rico. I remember best his saying that my Spanish had improved and I was a more interesting person. But I think the real reason was that I was a more interested person."*




*met some Americans of our own age who had been living in Puerto Rico several years. Most of them spoke no Spanish—"Why bother to learn Spanish if all the Spics down here are going to learn English?" They all went to American schools and most of them refused to associate with the Puerto Ricans. No wonder other people think of Americans as they do. I also noticed that many times 'Americano' and 'Gringos' was used with disgust and disdain by Puerto Ricans."*



*"In Puerto Rico I found kids who thought as I did, believed as I believed, had the interests which I had. To us all, color, culture, and language mattered not as we realized how alike we were. We held a mutual respect for one another. . . . And we will write, continuing to exchange ideas and beliefs."*





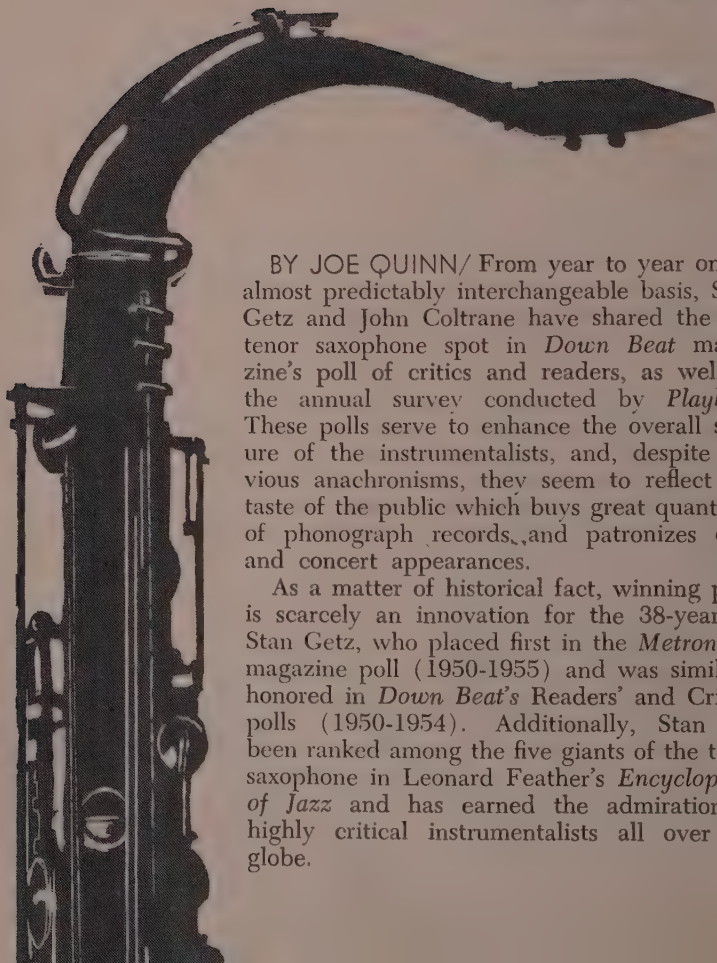
*"I am eager to get home, hoping that the things I learned, the emotions I felt, and the people I knew will stay with me always. I feel a strong desire to test myself—to see just how strong in my convictions I am. I want to live up to the teachings of Christ and the Word of God."*

*"How do you leave a place like this? Whenever we depart from a place we love as much as this, a part of us dies. We struggle and say we shall come back, but when? Will we ever see those children's dirty brown faces again? And if we do, will they remember so far in the future? I ask myself all this because I know I probably shall never return."*



*"I wanted to share the beauty of their island with them. Here I find a type of heavenly peace, whether I am among a group of screaming kids or alone on the beach. In a place like this, in a time like this, you feel God in many ways."*

# STAN GETZ



BY JOE QUINN/ From year to year on an almost predictably interchangeable basis, Stan Getz and John Coltrane have shared the top tenor saxophone spot in *Down Beat* magazine's poll of critics and readers, as well as the annual survey conducted by *Playboy*. These polls serve to enhance the overall stature of the instrumentalists, and, despite obvious anachronisms, they seem to reflect the taste of the public which buys great quantities of phonograph records, and patronizes club and concert appearances.

As a matter of historical fact, winning polls is scarcely an innovation for the 38-year-old Stan Getz, who placed first in the *Metronome* magazine poll (1950-1955) and was similarly honored in *Down Beat's* Readers' and Critics' polls (1950-1954). Additionally, Stan has been ranked among the five giants of the tenor saxophone in Leonard Feather's *Encyclopedia of Jazz* and has earned the admiration of highly critical instrumentalists all over the globe.



Life for Stan Getz began on February 2, 1927 in the city of Philadelphia. His first instrument was the string bass from which he moved to bassoon and finally to the tenor. Somewhat later, after a series of musical experiences which included stints with Jack Teagarden, Jimmy Dorsey, Stan Kenton and Benny Goodman, Stan joined the reed section of the Woody Herman band, which was in rehearsal in 1947.

Woody's famous First Herd had disbanded about a year earlier and the new organization was logically but briefly termed the Second Herd. In the company of Zoot Sims and Herbie Steward on tenors and the late Serge Chaloff on baritone, Getz developed the "Four Brothers" sound, a term which grew out of one of Jimmy Guiffre's contributions to the Herman book which bore the same title.

Upon his exit from the Second Herd early in 1949, Getz found most of his work in independent record dates, night club appearances and all-star concerts. In addition to the extraordinary quintet he formed in the early fifties, Stan also participated in many of the classical jazz recordings of that era including a phenomenal session with trumpeter Dizzy Gillespie and altoist Sonny Stitt, the famous *Prestige* sides with guitarist Johnny Smith, and a highly acclaimed public concert with trombonist J. J. Johnson. As Stan evolved the impressions of the late Count Basie tenor star Lester Young and the modernism of the kingpin alto innovator Charlie Parker, he attracted international attention for what was termed "the sound" of the era. Having toured Scandinavia in 1951, Stan returned to the States four years later and again substantiated his claim to the freshest, most provocative sound in American jazz.

With the shifting trends in what is called "popular" American music, Stan, like many of his confreres, was faced with the overwhelming odds of "staying alive" musically as well as commercially in the record market and



as a night club attraction. In retrospect, it may be seen that Stan answered that challenge in two ways. First, and perhaps the most formidable from musical point of view, he teamed with composer and arranger Eddie Sauter, who co-led the renowned Sauter-Finegan orchestra in 1952, to create the enormously successful "Focus" album for Verve records (**Verve No. V8412**). This was an extraordinary collaboration, fusing Sauter's arranging talents in which he devised a basic outline for strings and rhythm, and Getz' improvisational skills as he created coherent jazz phrases within the orchestration, reaching a point which heretofore had not been expressed in the musical art.

A year or two before the "Focus" album was conceived, a motion picture titled "Black Orpheus" was introduced at the Cannes Film Festival and soon became an international hit. The picture served to introduce the compositions of Antonio Carlos Jobim and Luis Bonfá, and their refreshing patterns quickly set the stage for the on-rush of the Bossa Nova which soon followed.

Because of his sensitivity to the trends in popular music, Stan was attracted to these fresh concepts and thereby found a second answer to the challenge of realizing commercial success while maintaining his musical integrity. Less than two weeks after his thirty-fifth birthday, Stan congregated with guitarist Charlie Byrd and a boogie rhythm section at the Souls Unitarian Church in Washington, D.C., to record Jobim's melodic "Desafinado," and the Bossa Nova surge was on. By the early summer of 1962 an edited single of the original session was at the top of the pop music charts and critic Dom Cerulli hailed it as the battle cry of the Bossa Nova revolution in American popular music. Stan had broken the barrier of the monotonous rock and roll minions and was awarded a "Grammy" for best solo performance of the year by the National Association of Recording Arts and Sciences (NARAS).

Getting two hit singles back to back is a tough assignment for even the most popular recording stars, not to mention the overwhelming odds for a jazz instrumentalist. Yet, a year after the "Desafinado" session, Stan was back in the studio to record the "Getz/Gilberto" LP which produced the spectacular "Girl from Ipanema." In company with Antonio Carlos Jobim, Joao Gilberto and Gilberto's wife Astrud, Stan fashioned another highly successful release which zoomed to the top of the pop record charts and made an overnight sensation of Astrud, who never before had attempted singing professionally.

If a word is needed to classify Stan Getz' contribution to music, it would have to be *integrity*. He is caught up in the complex machinery of conceiving and creating records for the pop market and it would be too easy to slip into the odious musical practices which spawn a large percentage of the material created for that market. By contrast, Stan has shown the public the many blends of melody, rhythm and harmony, and the public has responded by pushing his album sales to incredibly high totals.



## TEENS, TAKE A BOW!

Just received the August issue of YOUTH magazine which was devoted to creative arts by teens. A tremendous thing! It excited me greatly! I am amazed and made more hopeful about everything. What tremendous thoughts and feelings were so candidly and beautifully expressed.

—B. E., Concord, N. H.

## A SLOW BOAT TO JAPAN

I always read my YOUTH magazines the minute they come. Mother sends them by boat mail, so your catching up on your deadline won't help me a bit! YOUTH is the only way to keep in touch with the young people I've left back home in the States. I am entering my fourth month of a year in Japan on the American Field Service Program.

—F. R., Nagoya, Japan

## TWO FAMILIES ON INDIA

Just a note to tell you how much I appreciated the July issue of YOUTH which featured the two families in India. It was extremely well done, and I hope it gets wide use. For over a year I had not been getting my YOUTH and by coincidence this was the first copy I had seen for a long time. It made me realize what I had been missing.

—O. A., Bellevue, Ky.

## ON POCKET-SIZED LAYOUTS

I still say that for a magazine its size, YOUTH is one of the best I have ever seen. Some of the photographs and layouts are especially good. The one illustrating the Lord's Prayer was excellent (in the May 23 issue). Someday when I'm older, I'd like to be in on the art direction of a magazine like YOUTH.

—R. B., Fort Eustis, Va.

## AIMING TOO HIGH?

I believe that YOUTH magazine is too intellectual for the great majority of teens in our churches. I feel that you are giving youth what they want and need but on too high of an intellectual level. What about those teens in our churches who have average and low intellectual abilities and who do not seem to be too alert and concerned about life around them? Should you not try to reach them, also?

—D. E., Germantown, Ohio

## ON TARGET?

YOUTH magazine is tops, it seems to me, for getting before fellow youth (and their youth counselors and ministers), the real thinking and concerns of young people in the complicated world in which we live today. I read it for inspiration and for getting a message that I may share with others.

—L. S., Lincoln, Nebr.





**. . . in an age of restraint**

Deborah is sparkling eyes,  
and white teeth in dark faces.

Deborah is noisy laughter and singing,  
clapping hands and dancing.

Deborah is the spirit of giving  
in a selfish world.

Deborah is rich in the midst of poverty.

Deborah is the spirit of acceptance  
in the midst of rejection.

Deborah is love in a world of hate.

Deborah is all of this and we are not.

We laugh, but inside we cry.

We give, only out of our excess.

We give things and hold back ourselves.

We are rich and yet we are poor.

We only accept the acceptable.

We do not hate, neither do we love wholeheartedly.

We are torn apart, accepting, rejecting,  
giving, drawing back.

O Lord, give us the spirit of Deborah,

For Deborah is love. Amen.

—Betsy Harrison, Hadlyme, Conn.

Written after a week at Deborah House,  
an orphanage in Puerto Rico